

Job 1, 2

Table: Job 1, 2
Job 1, 2, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
1:7	<i>And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.</i>	<i>The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming through the earth and going back and forth in it."</i>
1:8	<i>And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?</i>	<i>Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil."</i>
2:2	<i>And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.</i>	<i>And the LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming through the earth and going back and forth in it."</i>
2:3	<i>And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.</i>	<i>Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason."</i>

Note that many of the notes that follow this table are from Dr Ruckman's commentary, *The Book Of Job*, Bible Baptist Bookstore, 1978, Chapters 1, 2 and the *Ruckman Reference Bible*, Bible Baptist Bookstore, 2009, pp 629, 729-731.

Notes on Job 1, 2

1. **Job 1:7.** God asks Satan a question that He would know the answer to but He no doubt asks it to show that even the Devil has to speak truthfully to God. The Devil does go ***“to and fro in the earth”*** and does walk ***“up and down in it”*** as 1 Peter 5:8 reveals, also showing Satan’s designs in this respect and including a necessary exhortation for the Lord’s people to be on their guard.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:”

Paul has a similar exhortation in 1 Corinthians 16:13, noting that *all* the actions listed are to be ***“in the faith.”***

“Watch ye, stand fast in the faith, quit you like men, be strong.”

Note that Job 1:8 indicates that the expression ***“in the earth”*** is not necessarily literal but may have the same meaning as the expression ***“in this city”*** Acts 18:10. See also the expression ***“in the land”*** Job 1:10. However, the Devil’s statement indicates that he can literally move *in* the earth, which is why he must be chained when imprisoned in ***“the bottomless pit”*** Revelation 20:1-3. Other spiritual beings e.g. angels, Acts 23:8, 9 must also be chained 2 Peter 2:4, Jude 6 because they too can literally move ***“up and down in”*** the earth, 1 Samuel 28:13.

Nevertheless, Job 1:7 proves that the Devil is not omnipresent, unlike God, whereas God is.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?” Psalm 139:7. See Psalm 139:8-12.

“The eyes of the LORD are in every place, beholding the evil and the good” Proverbs 15:3.

2. **Job 1:8.** Satan had certainly considered Job, for the very reasons given in Job 1:8. The Devil shows himself to have been particularly interested in several men in scripture, according to his intervention in their lives that is explicitly recorded in the scripture.

The Devil is interested in *Adam*, noting that Eve was Mrs Adam, according to Genesis 5:2 ***“Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”***

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” Genesis 3:1. See Isaiah 27:1, Revelation 12:9.

The Devil is interested in *Job*, as Job 1:9-10 indicate. The Devil had been maintaining surveillance on him.

“Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.”

The Devil is interested in *Moses*.

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” Jude 9.

The Devil is interested in *David*.

“And Satan stood up against Israel, and provoked David to number Israel” 1 Chronicles 21:1.

The Devil is interested in ***“Joshua the high priest.”***

“And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him” Zechariah 3:1.

The Devil is interested in *the Lord Jesus Christ*.

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil” Matthew 4:1.

The Devil is interested in *Ananias*.

“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?” Acts 5:3.

The Devil is interested in *Paul*.

“Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us” 1 Thessalonians 2:18.

The possible reasons for Satan’s interest in these men are as follows.

Adam is the first human ***“son of God”*** Luke 3:38, in that sense typifying ***“Jesus Christ, the Son of God”*** Mark 1:1.

Adam and Mrs Adam were also to ***“replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth”*** Genesis 1:28.

In that sense *Adam* also typified the Lord Jesus Christ of Whom Luke 1:31-33 state ***“JE-SUS...shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”***

See Isaiah 2:2-4 below.

Job typifies Israel in the persecution of the nation during the End Times. See Revelation 12:13-17 and associated comments below.

Moses was used of God to deliver Israel out of ***“the hand of the Egyptians”*** and to give them ***“the land of Canaan”*** as a permanent possession, Exodus 3:7, 8, 6:4.

David occupied ***“the throne of...David”*** and in that sense typified the Lord Jesus Christ. See comments above on *Adam*.

“Joshua the high priest” certainly typifies ***“the Apostle and High Priest of our profession, Christ Jesus;”*** Hebrews 3:1, in addition to the saved sinner, Colossians 3:9, 10.

The Lord Jesus Christ will occupy ***“the throne of his father David.”*** See comments above on *Adam*.

Ananias was an early attempt to ‘leaven’ the church, Matthew 13:33, 1 Corinthians 5:6-8, Galatians 5:9. Paul states that ***“If we suffer, we shall also reign with him”*** 2 Timothy 2:12.

Paul was said of God that ***“he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:”*** Acts 9:15. Paul clearly had a unique ministry for those who would reign with Christ following the Second Advent. See 2 Timothy 2:12 and Revelation 20:6 with respect to those ***“who shall be priests of God and of Christ, and shall reign with him a thousand years.”***

Satan clearly seeks to interfere in the lives of men who have some particular strategic connection with ***“the throne of David”*** 2 Samuel 3:10 as outlined above. This throne is ***“the throne of the LORD”*** 1 Chronicles 29:23 and ***“the throne of his glory”*** Matthew 19:18, 25:31. The Lord Jesus Christ will occupy this throne in Jerusalem at the Second Advent according the promise of God in Psalm 2:6, which matches Isaiah 2:2-4, see below.

“Yet have I set my king upon my holy hill of Zion.”

That conclusion is not surprising when ***“Lucifer”*** himself Isaiah 14:12 declares that ***“I will exalt my throne above the starts of God”*** Isaiah 14:12, 13.

It is noteworthy that *God* starts the exchange between Himself and the Devil in Job 1:7. It appears that God does so to address self-righteous in Job. Compare Job 27:6 and Job 40:4, 42:5-6.

“My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.”

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.”

After which ***“the Lord blessed the latter end of Job more than his beginning”*** Job 42:12.

As an application, remember to keep cleansed in ***“the blood of Jesus Christ”*** 1 John 1:7.

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

Abraham, it should be noted, even though not specifically referred to with Satan, underwent a similar test of his trust in God that Job did. See Genesis 22:1-14 and Job 19:25-26 showing how, despite his ordeal, Job was said by God that ***“still he holdeth fast his integrity.”***

“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:”

Observe how Paul, James and Peter exhort followers of the Lord Jesus Christ who undergo suffering. Job is said to be patient, James 5:11 and the exhortations of the other apostles match that of James. Job typifies the suffering saint of God.

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” James 5:11.

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” 2 Timothy 3:12.

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” 1 Peter 4:12-13.

God further worked through Job, whose name means *“one persecuted”* even via the Devil, to depict the persecution of Israel by the Devil in the End Times, which Job’s ordeal typifies, Revelation 12:13-17, followed by Israel’s restoration at the Second Advent under the kingship of her Messiah Daniel 9:25-27. See Isaiah 2:2-4.

“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

3. Job 2:2. See comments under Job 1:7.
4. Job 2:3. Job 2:3 reveals that up to this point Job had in effect fulfilled 1 Peter 5:9, with no more than **“his faith”** Habakkuk 2:4, not **“the faith of our Lord Jesus Christ”** James 2:1, which was not available to anyone until after Calvary. See also Romans 1:17, Galatians 2:20, 3:11, Hebrews 10:38.

“Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.”

The expression **“without cause”** shows that Job also typifies the Lord Jesus Christ in His suffering, according to John 15:25. See also Psalm 35:19, 69:4.

“But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.”

It is encouraging, therefore, that although God says to the Devil of Job that **“thou movedst me against him, to destroy him without cause,”** nevertheless **“the LORD turned the captivity of Job”** Job 42:10 and the Lord Jesus Christ can and will bring deliverance for anyone who is prepared to declare **“I will put my trust in him”** Hebrews 2:13.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage” Hebrews 2:14-15.

Note that Job 2:3, together with Job 1:8 and their contexts, picture the white throne judgement, Revelation 20:11-15, as also depicted in Zechariah 3:1-4. God has made special provision for the Christian, which is cause for great rejoicing, Philippians 4:4.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:” 1 John 2:1.

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world” 1 John 4:17.

Note also Revelation 12:10-11, Satan being Job’s (and every other believer’s) accuser i.e. adversary, not directly for wrong-doing in Job’s case but for a false trust in God predicated on ‘vested interests.’

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

Note that Revelation 12:9 in the context **“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him”** refers to Satan’s third casting out, Isaiah 14:12, the first being in Genesis 1:2, Ezekiel 28:16 from the third heaven 2 Corinthians 12:2 to the second, the second being in Luke 10:18 from the second heaven to the first, the fourth being in Revelation 20:1, 2, Isaiah 14:9 from the earth to the Pit, the fifth being in Revelation 20:10 from the Pit to the lake of fire. See Dr Ruckman’s commentary *The Books of Galatians, Ephesians, Philippians, Colossians* p 558.

The Christian therefore is wholly dependent upon **“the faith of the Son of God”** Galatians 2:20 in order to fulfil James 4:7:

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

Amen.

Isaiah 40:21, 25, 27, 28

Table: Isaiah 40:21, 25, 27, 28
Isaiah 40:21, 25, 27, 28, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
21	<i>Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?</i>	<i>Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded?</i>
25	<i>To whom then will ye liken me, or shall I be equal? saith the Holy One.</i>	<i>“To whom will you compare me? Or who is my equal?” says the Holy One.</i>
27	<i>Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?</i>	<i>Why do you say, O Jacob, and complain, O Israel, “My way is hidden from the LORD; my cause is disregarded by my God”?</i>
28	<i>Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.</i>	<i>Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom.</i>

Note that some of the notes on this table are drawn from the *Ruckman Reference Bible*, Bible Baptist Bookstore, 2009, pp 502, 586, 671-672, 762-763, 784, 957-959, 1502-1503.

Notes on Isaiah 40:21, 25, 27, 28

1. Isaiah 40:21. The Book of Isaiah is like the Holy Bible in that a break occurs at the end of Chapter 39, followed by the remaining 27 chapters. The Book of Isaiah therefore pictures the Old and New Testaments.

The 40th chapter begins with the exhortation ***“Comfort ye, comfort ye my people, saith your God.”*** The exhortation matches the explanation the Lord Jesus Christ gave for His earthly ministry in Luke 4:18, itself based on Isaiah 61:1, 2.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,”

The main focus of the Lord’s earthly ministry was ***“the lost sheep of the house of Israel”*** Matthew 15:24. These are the ***“my people”*** of Isaiah 40:1 and those to whom God is addressing His questions in Isaiah 40:21. See also Isaiah 40:27. The questions are answered in Isaiah 40:22, showing that it is GOD Who orders ***“the heavens and the earth”*** Genesis 2:1, not ‘gravity etc.,’ or ‘the force’ (note the Biblical explanation for that term popularised by *Star Wars*, Daniel 11:38) noting that the scripture indicates in Isaiah 40:21 that the knowledge that the earth was round was extant ***“from the beginning”*** i.e. two-and-a-half millennia before Columbus.

“It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:”

The Lord ***“sitteth upon the circle of the earth”*** not ***“above”*** it as the NIV/TNIV/NKJV wrongly state because the Lord is omnipresent.

“But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” 1 Kings 8:27.

“But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!” 2 Chronicles 6:18.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me” Psalm 139:7-10.

“Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD” Jeremiah 23:24.

Note also Job 38:14, Psalm 19:4, Isaiah 45:18, with respect to aspects of God’s creation, cross-referenced from Isaiah 40:22.

“It is turned as clay to the seal; and they stand as a garment.”

See ‘Cosmic Curtains.’

“Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,”

“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.”

Isaiah 40:21, 22, 45:18 together with Job 38:14, Psalm 19:4 are a testimony to the greatness of God in creation.

2. Isaiah 40:25. Note also Isaiah 40:18. Deuteronomy 33:26, 2 Chronicles 6:14 give answer to the first part of the question.

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.”

“And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:”

With respect to the second part of the question, see Isaiah 42:8, 48:11. God will not be “equal” with anyone, regardless of the “*men of corrupt minds, and destitute of the truth*” and “*reprobate concerning the faith*” 1 Timothy 6:5, 2 Timothy 3:8 of the Equality and Human Rights Commission EHRC Stasi/Gestapo.

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”

“For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.”

As “*the Holy One*,” God is specifically “*the Holy One of Israel*” and distinct in that sense, with respect to His holiness and His special relationship with the nation of Israel, whom He is addressing in Isaiah 40:21, see above.

See with respect to “*the Holy One of Israel*” 2 Kings 19:22, Psalm 71:22, 78:41, 89:18, Isaiah 1:4, 5:19, 24, 10:20, 12:6, 17:7, 29:19, 30:11, 12, 15, 31:1, 37:23, 41:14, 16, 20, 43:3, 14, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9, 14, Jeremiah 50:29, 51:5, 31 occurrences in all.

Psalm 147:19-20 show how God deals especially with Israel.

“He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.”

Jeremiah 31:35-37, 33:19-21, 25-26 emphasise God's special relationship with the nation of Israel and its permanence. See further Romans 11 for God's special blessings to the nation of Israel, showing of course that Israel cannot be the Church.

“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.”

“And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.”

“Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.”

Note again that the Church is ***“the body of Christ”*** 1 Corinthians 12:27 not ***“the seed of Israel.”*** Isaiah 53:10 notwithstanding, that term is never applied to the Church anywhere in the New Testament. If Isaiah 53:10 is applied to the Church with respect to ***“his seed,”*** ***“it is evident that our Lord sprang out of Juda”*** Hebrews 7:14 but ***“the seed of Israel”*** must apply to *all* Israel such that ***“all Israel shall be saved”*** Romans 11:26. Note that Paul refers to ***“all Israel”*** as late as Acts 26:7 as ***“our twelve tribes”*** not only Judah, Paul himself coming from a different tribe, namely that of Benjamin, Philippians 3:5 ***“of the stock of Israel, of the tribe of Benjamin.”*** Paul's description here of ***“the seed of Israel”*** or ***“the stock of Israel”*** is clearly separate from the Church. See Philippians 3:7, 8.

Note further that ***“his seed”*** is described in Psalm 22:30, 31 as ***“a people that shall be born”*** whereas ***“the seed of Israel”*** already existed when David wrote Psalm 22. Peter describes ***“a people that shall be born”*** in 1 Peter 2:5, 9 as ***“a spiritual house, an holy priesthood...a chosen generation, a royal priesthood, an holy nation, a peculiar people.”*** This people is born according to John 1:12, 13. The priesthood of all believers applies now to *the Church* but never to ***“the seed of Israel”*** as such. See Ezekiel 40:46, 44:15, 48:11 and note that the Church does *not* have ***“the Levites the priests, my ministers”*** but ***“bishops and deacons”*** Philippians 1:1.

Moreover, the above passages of scripture refute the basic beliefs of the British-Israel movement, because the British Israel Movement believes in *The Covenant Nations*, plural, <http://www.biwf-usa.com/Covenant-Nations-Magazine.htm>, whereas God speaks of Israel being ***“a nation,”*** singular.

Moreover, the Lord alone can rightly refer to ***“my righteousness.”*** The expression occurs 17 times in scripture and is first used in Genesis 30:33 by Jacob, who is a schemer and therefore misappropriates the term, even though, by God's forbearance, Jacob gets good results, Genesis 30:37-43.

God forbids Israel to use the expression, Deuteronomy 9:4.

David uses the term *prophetically* with respect to the Lord Jesus Christ, 2 Samuel 22:21, 25, Psalm 18:20, 24. See *Volume 1 of the Book of Psalms* by Dr Peter S. Ruckman, pp 108-19.

Job misappropriates the expression, Job 6:29, 27:6 and is rightly admonished for it by Elihu in Job 35:2 – see Elihu's follow-up exhortation in Job 35:14.

See Job 40:4, 42:5, 6 and point 2 of the Job 1, 2 study.

David uses the expression for himself in Psalm 4:1, 7:8 – and in 2 Samuel 22:21, 25, Psalm 18:20, 24 - but acknowledges that *God* is his judge with respect to **“my righteousness”** in a way that Job does not. See *Volume 1 of the Book of Psalms*, pp 19, 37.

The remaining 6 references to **“my righteousness”** are in Isaiah 41:10, 46:13, 51:5, 6, 8, 56:1. God is speaking explicitly of *Himself*, in accordance with Revelation 15:4.

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

Isaiah 64:7 contrasts **“my righteousness”** in Isaiah 41:10, 46:13, 51:5, 6, 8, 56:1 with self-righteousness in Isaiah 64:6.

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

Note further therefore that **“Lucifer”** sought to be like God, in that he boasted that **“I will be like the most High”** Isaiah 14:12, 14 and for that God declared **“Yet thou shalt be brought down to hell, to the sides of the pit”** Isaiah 14:15.

Isaiah 40:25 and associated cross references show God’s greatness in his holiness and righteousness that apply to Him alone, His special relationship with Israel and the permanence of this relationship.

3. Isaiah 40:27. The answer to the question is found in Isaiah 48:1. Jacob and Israel are not right with God.

“Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.”

The ways of Jacob and Israel are not **“hid from the LORD.”** Nothing **“is hid from the LORD,”** Who is **“the Sun of Righteousness”** Malachi 4:2 and Who is typified by the sun, from which nothing is hid from its heat. See Psalm 19:6.

“His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.”

See also Psalm 139:7-10, Jeremiah 23:24 under point 1. See also *Volume 1 of the Book of Psalms*, pp 114-115.

Ironically, God *did* pass over Israel’s judgement *and did not bring judgement on her because He saw “the blood.”* See Dr Ruckman’s commentary *The Books of Galatians, Ephesians, Philippians, Colossians* p 475-478 with respect to **“the blood”** 1 John 1:7.

Israel and Jacob have clearly forgotten Exodus 12:13-14.

“And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.”

Israel and Judah had forgotten to observe their memorial. Note that King Hezekiah during whose reign Isaiah prophesied, Isaiah 1:1, had to revive the Passover. See 2 Chronicles 30:1, 5, 18 and note that revival comes from submission to **“the scripture of truth”** Daniel 10:21, even from the highest in the land, not devotional application of 2 Chronicles 7:14. See 2 Kings 22:8-13, 23:25, 2 Chronicles 29:25, 30, 30:5, 12, 18, 31:3, 21, 34:14-33, 35:4, 6, 12, 26.

Israel and Judah, sadly, were/are guilty of a besetting sin in forgetting God. See Deuteronomy 32:28, Isaiah 17:10, Jeremiah 2:32, 3:21, 13:25, 18:15, 23:27, Ezekiel 23:35, Hosea 4:6, 8:14, 13:6.

The same can be true of the saints today, as one missionary once said of God, *“You are always giving and forgiving, we are always getting and forgetting.”*

That is one reason why Peter wrote 2 Peter 1:12-15.

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.”

The Christian should never forget how *“my judgment is passed over from my God”* according to *“redemption through his blood”* Ephesians 1:7, Colossians 1:14. See in the same context Matthew 26:26-28, 1 Corinthians 11:23-26.

In addition, he should never forget Psalm 103:2. It should be memorised as a constant reminder.

“Bless the LORD, O my soul, and forget not all his benefits:”

Moreover, God will not abandon Israel, nor will He forget her. See Psalm 137:5-6.

“If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”

See also Isaiah 44:21, 49:14-16, Jeremiah 31:35-37, 33:19-21, 25-26 under point 2.

In sum, the contents of Isaiah 40:27 are summarised by Psalm 19:9.

“...the judgments of the LORD are true and righteous altogether.”

4. Isaiah 40:28. Isaiah 40:28 includes rhetorical questions that emphasise God’s omnipotence, He *“fainteth not, neither is weary”* and omniscience *“there is no searching of his understanding.”* See Job 9:10, 11:7, 26:14, Psalm 147:5, Romans 11:33.

“Which doeth great things past finding out; yea, and wonders without number.”

“Canst thou by searching find out God? canst thou find out the Almighty unto perfection?”

“Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?”

“Great is our Lord, and of great power: his understanding is infinite.”

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

In sum, Isaiah 40:21, 25, 27, 28 that contain the questions God asks in Isaiah 40:21-31 highlight, together with cross-references, God’s omnipotence, omnipresence, omniscience, His special relationship with Israel, His faithfulness to Israel and His righteous judgements.

The last verse in the passage, Isaiah 40:31, should not be overlooked with respect to God’s willingness to sustain those that wait upon Him.

“But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

5. The NIV is deficient in:
 - 5.1. Isaiah 40:25. The NIV reading obscures the fact that God will not condescend to be 'equal' with anyone.
 - 5.2. Isaiah 40:27. The alteration of "**speakest**" to "*complain*" alters the sense of the statement of Israel and Jacob, which is more of despair than of complaint.
 - 5.3. Isaiah 40:27. Alteration of "**passed over**" to "*disregarded*" destroys the cross references to the Passover and the instructive accounts of national, even if temporary, revivals under Hezekiah and Josiah and the essential of "**the scripture of truth**" for revival. See point 3.



Aurora Borealis



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‘Cosmic Curtains’ - “*They stand as a garment*” Job 38:14b

Sources:

Aurora Borealis photobucket.com/images/northern%20lights/?page=3

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1 Kings 19:9, 13

Table: 1 Kings 19:9, 13
1 Kings 19:9, 13, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
9	<i>And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?</i>	<i>There he went into a cave and spent the night. And the word of the LORD came to him: "What are you doing here, Elijah?"</i>
13	<i>And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?</i>	<i>When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, "What are you doing here, Elijah?"</i>

Some of the material that follows comes from Dr Ruckman's taped studies on 1 Kings 19.

Notes on 1 Kings 19:9, 13

- 1 Kings 19:9. Note the expression *"the word of the LORD came to him."* *"The word of the LORD"* can reach the individual in any place, circumstance or condition. It is like *"thy spirit"* and *"the presence"* Psalm 139:7, from which no man can flee.

Being therefore like *"thy spirit"* and *"the presence"* Psalm 139:7, *"the word of the LORD"* is personified in 1 Kings 19:9 like *"the voice of words"* Hebrews 12:19, because *"he said unto him"* refers to *"the voice of words"* that is *"a still small voice"* in 1 Kings 19:12.

The above references point to the association between *"the word of life"* Philippians 2:6 and *"the Word of life"* 1 John 1:1, in that Peter describes the Christian as *"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"* 1 Peter 1:23 and Paul refers to the life of the Christian as *"Christ, who is our life"* Colossians 3:4.

Life in Christ therefore, once received, John 1:12, becomes life in *"the word of God"* as the Lord Himself said in Matthew 4:4.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

God's question to Elijah, *"What doest thou here, Elijah?"* is of course one for which God knows the answer. Elijah *"went for his life"* 1 Kings 19:3 after receiving the death threat from Jezebel, 1 Kings 19:1, 2*.

However, God is asking it partly – see comments below on 1 Kings 19:13 - because He wants to speak with Elijah, as He did with Moses and Joshua. See Exodus 33:11.

"And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle."

See also Numbers 12:8. God seeks to speak to His children i.e. to have fellowship with them, as Paul and John both declare.

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" 1 Corinthians 1:9.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" 1 John 1:3.

This would be a good exhortation with respect to keeping in the scriptures, John 5:39, Acts 17:11, especially for Dave.

Observe too that God used Elijah's name and He spoke to him personally where he was, according to what he was engaged in, as God would do with His children now.

“What doest thou here, Elijah?”

Note that *“a wicked ruler”* Proverbs 28:15 like Ahab and Jezebel both were, has no interest in or regard for *“the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord”* Luke 1:17, after the manner of 1 Kings 18:37-39.

*For Elijah, in spite of his willingness to confront Ahab *“and the prophets of Baal, four hundred and fifty”* 1 Kings 18:19, all of these prophets whom he slew, 1 Kings 18:40, it may be understandable why he fled from Jezebel, with her lethal cunning, which is apparent in 1 Kings 21 and the events of Naboth's vineyard.

It should also be remembered that in the story of Rikki Tikki Tavi the mongoose, en.wikipedia.org/wiki/Rikki-Tikki-Tavi, Nagina the female king cobra was more dangerous than her husband Nag. Elijah had, however, temporarily forgotten that *“safety is of the LORD”* Proverbs 21:31 because, like Jonah, Jonah 1:1-3, he did not flee at God's command. Like Jonah, Elijah would have cause to remember the truth of Proverbs 21:31. His despair, however, in 1 Kings 19:4 shows that *“all flesh is grass”* Isaiah 40:6. Moses, Exodus 32:32, Jonah, Jonah 4:3, Paul and his co-labourers all suffered the same despair, 2 Corinthians 1:8, 9, Paul however indicating why God may allow it, Romans 8:28.

1 Kings 18:37-39 states:

“Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.”

Note carefully the repeated expression in 1 Kings 18:39 **“The LORD, he is the God,”** not Baal, 1 Kings 18:18-22.

Observe that 1 Kings 19:1, 2 does not specifically mention God's answer to Elijah's prayer in 1 Kings 18:38, only that Elijah *“had slain all the prophets with the sword.”*

1 Kings 19:1, 2 therefore show from Ahab's report and Jezebel's threat that Ahab and Jezebel were full of the Devil, compare Proverbs 28:15, 1 Peter 5:8.

Jezebel, it should be noted, does not change, 2 Peter 2:22 (and Jezebel wasn't even washed). Her End Times counterpart, the Catholic Church, *does* fulfil 1 Kings 19:2 in the End Times, by means of the satanic ruler *“the beast that ascendeth out of the bottomless pit.”* See Revelation 2:20-23, 11:3-12 with 2 Kings 2:1-12, 13:2-8, 17:1-11, 18:24 and Dr Ruckman's commentary *The Book of Revelation* pp 61-63, 218-250, 349-393, 464-475, 479-483. See also the *Ruckman Reference Bible* pp 1655-1656, 1658-1659, 1662-1663. Note in particular the associations with *“Horeb the mount of God”* 1 Kings 19:8 and Malachi 4:4-6 below, with Matthew 17:1-13 on the Transfiguration, Luke 1:17 above and Revelation 11:3-12, showing that the events of 1 Kings 19:8-12 point to the Second Advent.

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

See *The Book of Revelation* pp 226-231, the *Ruckman Reference Bible* pp 1230 and Dr Ruckman’s commentary *The Book of Matthew* pp 312-322. Note that **“Horeb”** Deuteronomy 4:10, 18:16, 1 Kings 8:9, 2 Chronicles 5:10 is **“Sinai”** Exodus 20:19, 34:4, 29.

The End Times Jezebel’s triumph over Elijah is short lived. It is an encouragement that both the historical Jezebel, who signed her death warrant in 1 Kings 18:13, 19:2, see 1 Chronicles 16:21-22, Psalm 105:14-15 and the End Times Jezebel, Revelation 18:24 suffer the judgement of God, even to the extent that both are **“thrown down”** Revelation 18:21. See 1 Kings 19:16, 17, 2 Kings 9:30-37, noting that **“they threw her down”** 2 Kings 9:33, Elijah himself having prophesied Jezebel’s fate, 1 Kings 21:17-24, such that Ahab, for a time, humbled himself before God, 1 Kings 21:27-29. Note that Elijah later had a polemical ministry, 2 Chronicles 21:12-17, during the reign of Jehoram, after the death of Ahab.

Elijah in 1 Kings 19:3-9, Revelation 11:3-12, also 2 Kings 2:2-12 is also the basis (like Jonah, Jonah 1:1-3) for the central character in any seed plot where a man or woman has either a responsibility or a desire that he or she does not carry out but returns later to fulfil, in that the past catches up with him or her.

Characters such as Prospero in *The Tempest*, en.wikipedia.org/wiki/Prospero, Marshal Will Kane in *High Noon*, [en.wikipedia.org/wiki/High Noon](http://en.wikipedia.org/wiki/High_Noon) and Jane in *Jane Eyre*, [en.wikipedia.org/wiki/Jane Eyre](http://en.wikipedia.org/wiki/Jane_Eyre) are all examples of individuals whose past, like that of Elijah, catches up with them in some way.

The Book of Esther has a similar theme, with the chief villain being **“Haman the Agagite.”** Compare Esther 8:3 with 1 Samuel 15:8, 9, 32, 33. Historically, the Old Testament ends happily in spite of evils from the past, as does the New Testament. See Esther 10 and Revelation 22.

For Elijah, his martyrdom in Revelation 11:7 may be a joyous ending for him, both insofar as he is resurrected and raptured, Revelation 11:11, 12 but also because he could then have said with Caleb in Joshua 14:8 **“I wholly followed the LORD my God.”** See also Numbers 14:24.

It may seem strange that Proverbs 13:19a would apply to going to Jerusalem to get your head cut off but it does in Elijah’s case.

“The desire accomplished is sweet to the soul:”

The practical application, however, with respect to Jezebel as she is now is that any Catholic who becomes a Christian must leave the Catholic Church in order to obey God, Revelation 18:4. See *The Book of Revelation* pp 473, 479-480.

The Lord asks the same question in 1 Kings 19:13, see comments below, as He does in 1 Kings 19:9 **“What doest thou here, Elijah?”**

Elijah gives the same response in 1 Kings 19:10, 14, thereby witnessing against himself, 2 Corinthians 13:1. [Informed at meeting 04/10/11, Elijah did not answer God’s question.]

Elijah’s responses could in contemporary times be called a pity party.

See www.urbandictionary.com/define.php?term=pity%20party.

“And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.”

“And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.”

However, 1 Corinthians 10:13 applies with Elijah, as with any Christian and God delivered Elijah as He will the Christian, 2 Kings 2:1, 11, 1 Thessalonians 4:16, 17.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

Most of what Elijah said was correct, as 1 Kings 18 shows. The statement ***“and I, even I only”*** is not correct. See 1 Kings 18:13, 19:18 and comments below.

Note for now that the ***“seven thousand”*** later won a great victory for Israel, even though Ahab was still king. See 1 Kings 20:15 and note that the ***“seven thousand”*** are still in action, from Dr Sam Gipp’s site, samgipp.com/newsletters/124.pdf, for just one of regular examples, from June 2011, Dr Gipp’s emphasis.

Meeting the 7000

Pastor Ken Shavers

Bro Shavers pastors the Greater Cumberland Baptist Church in Hopkinsville, KY. While in the military he was a pilot of both Huey and Blackhawk helicopters. His church is near Ft. Campbell, Kentucky, and he has numerous military personnel as members. Bro Shavers has a heart-warming practice whenever any of his members who are in the military are being shipped to the Gulf War. He has the departing military man or woman come forward and place a flag with a yellow ribbon with their name on it in a vase which stands on the communion table in front of the church. It is a solemn occasion. The whole church then prays for them till they come back and remove their flag. They haven’t lost a person yet.

2. ***1 Kings 19:13.*** A mantle is a robe with a skirt. It reaches to the feet when the wearer is seated, 1 Samuel 15:27, 24:3-5. Elijah knew Exodus 33:20 and covered his face.

“And he said, Thou canst not see my face: for there shall no man see me, and live.”

Elijah’s response in 1 Kings 19:10 prompts a command from the Lord that Elijah obeys in 1 Kings 19:13 insofar as he ***“went out, and stood in the entering in of the cave”*** although the Lord had actually said ***“Go forth, and stand upon the mount before the LORD”*** because that was what Elijah did, 1 Kings 17:1, and will do again, Zechariah 4:1-11, Revelation 11:3-12.

God’s answer to Elijah’s response in 1 Kings 19:10 is in 1 Kings 19:11-12.

“And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.”

Note in passing 1 Kings 8:27, 2 Chronicles 6:18, Jeremiah 23:24.

“But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?”

“But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!”

“Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.”

God nevertheless has a habitation on earth and with the Christian believer.

“And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem” Ezra 7:15. See also Psalm 132:13-16.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Corinthians 3:16.

However, though God is the Creator, Isaiah 45:18, He Himself, however, is outside of His creation, as Isaiah 57:15 shows (except in the New Testament as Isaiah 57:15 and 2 Corinthians 5:17 show). God essentially **“inhabiteth eternity”** not His creation, though He fills heaven and earth.

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

That God **“inhabiteth eternity”** had important consequences for Shadrach, Meshach and Abednego as Daniel 3:23-25 shows. Not the association between three and four, yielding seven, God’s number, Revelation 1:11, 13, 16. See also *Bible Numerics* by Dr Peter S. Ruckman pp 23-27.

“And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.”

Note also Daniel 3:27.

“And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.”

The fire in this case had been kindled by men, Daniel 3:6, 11, 15, 17, 19, 20 but God was not in that fire just as He was not in the supernatural fire of 1 Kings 19:12 because God **“inhabiteth eternity,”** not creation or indeed anything manmade, Acts 7:48, 17:24. In Daniel 3:23-25 God enabled **“Shadrach, Meshach, and Abednego”** temporarily to inhabit eternity as He does.

That is why it was that when they emerged from the furnace the onlookers **“saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.”**

It is therefore encouraging that the Christian, who is now **“in Christ”** 2 Corinthians 5:17 *spiritually* and is now **“seated in heavenly places in Christ Jesus”** Ephesians 2:6 *spiritually* will one day **“ever be with the Lord”** 1 Thessalonians 4:17 at **“the redemption of our body”** Romans 8:23 when **“this corruptible must put on incorruption, and this mortal must put on immortality”** 1 Corinthians 15:53 *literally and physically i.e. inhabiting eternity as God does, as He enabled Shadrach, Meshach and Abedego to do temporarily in Daniel 3:23-25 but able to interact with the material world now.* See Luke 24:39-43.

That is cause for rejoicing, Philippians 4:4.

The elemental and indeed supernatural forces that God unleashes and then restrains in 1 Kings 19:11-12 are all associated with the End Times and the events leading up to and culminating in the Second Advent. See Revelation 6:12, 13, 7:1 (God can make the winds blow or not blow, overruling ***“the prince of the power of the air”*** Ephesians 2:2 and Mark 4:36-39), 8:7, 8, 9:17, 18, 11:5, 13, 19, 16:8, 18, 17:16, 18:8, 19:12, 15, 21, 20, 20:9, 10, 14, 15, 21:8.

That is possibly the reason that God turned these forces loose and then shut them up. God is the God of nature Psalm 29:3-9, 147:15-18, 148:8, 9 and indeed *super-nature*, Exodus 14:19-31, Joshua 3:16-17 but here He appears to be giving Elijah a ‘trailer’ of Elijah’s future ministry. It will include the setting up and removal of kings, Daniel 2:21 so 1 Kings 19:15, 16, 17 is truly God’s commission to Elijah.

In addition to seeking fellowship with Elijah, see comments above on Exodus 33:11, Numbers 12:8, 1 Corinthians 1:9, 1 John 1:3, God has also possibly asked the question ***“What doest thou here, Elijah?”*** because Elijah is out of the directive will of God and delaying the fulfilment of God’s great purpose, to have His Son installed permanently as World Ruler according to Psalm 2:6-12 and Zechariah 14:9, noting how Psalm 2:7 cross references with John 3:16 with respect to the term ***“begotten.”***

“Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.”

Note that to ***“Kiss the Son”*** would be like ***“a woman in the city, which was a sinner”*** did, Luke 7:37, 38 and like Mary did, John 11:2, 12:3.

In 1 Kings 19:11, 12, God appears to be exhorting Elijah to ‘get with the programme’ because all these events mentioned above are close in God’s perception, as Peter indicates in 2 Peter 3:8.

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

The expression ***“Kiss the Son”*** is God’s counter to Baal worship, whose worshippers are said to have ***“kissed him.”*** See 1 Kings 19:18.

“Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.”

The practice is explained in Hosea 13:1, 2 with respect to the exhortation to ***“Let the men that sacrifice kiss the calves,”*** the calves being ***“molten images of their silver, and idols according to their own understanding”*** that represent the false god Baal, see Hosea 13:1. This is how ***“Ephraim offended in Baal.”***

Israel had episodes of calf-worship in her history, associated in scripture with Baal-worship according to Hosea 13:1, 2. See Exodus 32:8, 1 Kings 12:28-30.

Note in passing that modern Baal worshippers continue the practice with respect to metal images, except with a touch nowadays, not a kiss.

See *Roman Rituals – kiss St Peter’s toe at the Vatican* and note the testimony of a modern Baal worshipper, www.heatheronhertravels.com/roman-rituals-kiss-st-peters-toe-at-the-vatican/.



“Pilgrims would bend down to kiss the foot of the statue and over the years the metal wore away so that the toes blend in with the rest of the foot. Nowadays most visitors touch the toe instead of kiss it, but the feet are still worn down with the human contact.

“When we visited there was a steady stream of visitors passing by the statue, some hurrying on to see the next thing, some pausing to say a prayer and others posing to have their photo taken. It’s a way to find some personal meaning in a place where one might otherwise be overwhelmed by the scale and magnificence of it all.

“I’m glad that visitors can get close enough to make contact in this way – it would be a pity if all the beautiful objects were shut away behind glass like Michaelangelo’s Pietà, which was protected after someone took a hammer to it.

“It somehow misses the point of why such religious works of art were created in the first place.”

That was the kind of idolatry that Elijah was opposed to. As Solomon states in Ecclesiastes 1:9 **“there is no new thing under the sun.”**

Note also Romans 11:2-4, indicating that what was kissed was a solid object and the advanced revelation that God is referring in 1 Kings 19:18 to **“seven thousand men.”** If women and children are included, the number of true worshippers of God could have been much higher, e.g. 20,000 or more.

“God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.”

It should be noted in this passage of Romans 11 that it is the New Testament confirmation of God’s special promises to Israel *as a nation* that are not rescinded by His present-day dealings with the Church as **“the body of Christ”** 1 Corinthians 12:27. See also Colossians 1:18, 24. See Romans 11:25-29 with respect to the nation of Israel.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your

sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

The Church is never referred to in scripture as "**Jacob**." "**Jacob**" is God's name for "**Israel**" Romans 11:25. "**All Israel will be saved**" according to Isaiah 66:8 and Zechariah 3:9 with respect to the nation of Israel being "born at once" when God lifts her iniquity at the Second Advent, all in one day.

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day."

See Dr Ruckman's commentary *The Book of Romans* pp 445-457 and the *Ruckman Reference Bible* pp 986, 1501-1502. Note also the permanence of the nation of Israel from the study on **Isaiah 40:21, 25, 27, 28** with respect to Jeremiah 31:35-37, 33:19-21, 25-26. See also Isaiah 45:17.

"But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end."

Those saved of Israel according to the above scriptures and not saved during the Church Age will get eternal life from "**the tree of life**" Revelation 22:14. See *The Book of Revelation* pp 585-588.

The above emphases much of how God dealt with Elijah in 1 Kings 19, evident initially with God's provision of food and water for him, 1 Kings 19:5-8 and in what is said by "**a still small voice**." See especially 1 Kings 19:18 above and additional comments below.

Concerning "**a still small voice**" 1 Kings 19:12, God does not always have "**a still small voice**." See Psalm 29:3, 4, 5, 7, 8, 9, John 12:28, 29, Revelation 1:10, 15.

However, "**Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust**" Psalm 103:13-14.

God deals *mercifully* with Elijah, for his sake and God's, as David would have had his men deal with Absalom, "**Deal gently for my sake with the young man, even with Absalom**" 2 Samuel 18:5. God dealt with Paul while in prison in a similar fashion as Acts 23:11 shows, even though Paul had been warned three times not to go to Jerusalem, Acts 20:23 (the "**bonds and afflictions**" "**abide**" or await Paul in Jerusalem, not in "**every city**"), 21:4, 11. Paul then experiences the permissive will of God Acts 21:14 rather than the directive will of God, Acts 16:7 and though he finally gets to Rome Acts 28:15-31, he loses two years of his ministry Acts 24:27 and leads no-one to Jesus Christ from Acts 22 until he is in Rome, even though he had been recorded earlier in the Book as having led men and women to Jesus Christ as e.g. Acts 16:14, 18, 30-34. See Dr Ruckman's commentary *The Book of Acts* pp 610-612 and the *Ruckman Reference Bible* pp 1470-1472. Note that in Acts 23:11 God uses Paul's name as He had used Elijah's in 1 Kings 19:9, 13.

"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

These were "**good words and comfortable words**" Zechariah 1:13.

Devotionally, Lamentations 3:22-23 and Matthew 12:20 sum up God's care with respect to Elijah and indeed the nation of Israel as a whole. The passage is one from which any Christian can draw encouragement today, as this writer does.

“It is of the LORD’S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.”

“A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.”

3. Note that the NIV is deficient in 1 Kings 19:9 because it fails to associate ***“the word of the LORD”*** with ***“he said unto him.”*** See remarks under point 1 above.

Jonah 4:4, 9, 11

Table: Jonah 4:4, 9, 11
Jonah 4:4, 9, 11, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
4	<i>Then said the LORD, Doest thou well to be angry?</i>	<i>But the LORD replied, "Have you any right to be angry?"</i>
9	<i>And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.</i>	<i>But God said to Jonah, "Do you have a right to be angry about the vine?" "I do," he said. "I am angry enough to die."</i>
11	<i>And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?</i>	<i>"...But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?"</i>

Some of the material that follows comes from Dr Ruckman's commentary *The Book of Minor Prophets Vol. 1 Hosea-Nahum*, Bible Baptist Bookstore, 1978, pp 378-386.

Notes on Jonah 4:4, 9, 11

1. Jonah 4:4. Jonah's prayer in Jonah 4:3 should be contrasted with Jonah 2:1-9. Anger, like frustration, Moses Numbers 11:15 or fatigue, Elijah 1 Kings 19:4 can degrade prayer to despair. Philippians 4:6-7 should always be kept in mind i.e. memorised.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Note the expression "*known unto God*" that is found only in Acts 15:18 elsewhere in scripture. That which is "*known unto God*" is that which is "*bestowed upon us*" 2 Corinthians 1:11.

The Lord asks the question "*Doest thou well to be angry?*" because He wants His servants to do well because it pleases Him and so that He can reward them.

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" Genesis 4:7. Cain, regrettably, did not do well, Genesis 4:8.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" Matthew 25:21. See also Matthew 25:23.

"Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:" Romans 2:6-7.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" Galatians 6:9.

The Lord Jesus Christ is the greatest example of "*well doing.*"

"...they...were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak" Mark 7:36-37.

See *God hath done all things well* by Bryn Riplinger-Shutt shop.avpublications.com/.



Note that *well*-doing is *will*-doing, with respect to the will of God, which pleases God.

“And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will” Acts 13:22.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” Romans 12:2.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen” Hebrews 13:20-21.

God would exercise mercy rather than judgement and that should please the servant of God, not make him angry, as Jonah was, Jonah 4:1. He was not doing well in that sense. Jonah believed that a repentant Nineveh would still menace Israel, 2 Kings 14:23-28. He would have preferred God’s judgement to descend on Nineveh. God made the opposite decision.

“And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not” Jonah 3:10.

“And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil” Jonah 4:2.


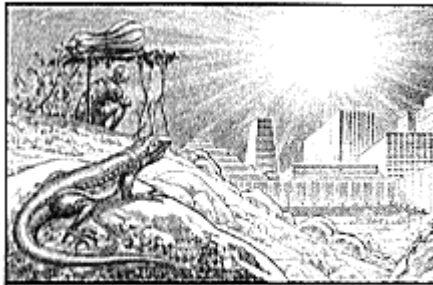


“It is of the LORD’S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness” Lamentations 3:22-23.

“Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye” Ezekiel 18:31-32.

“For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment” James 2:13.

Jonah does not answer the question. His attitude is depicted below.

See www.chick.com/reading/tracts/0289/0289_01.asp

<p>God spared Ninevah because they turned to Him.</p>	<p>Outside the city, Jonah built a booth to watch if God would burn down the city.</p>
	
<p>Jonah was furious! He wanted the Ninevites DEAD!</p>	<p>He was glad when God allowed a gourd to grow up and shade him from the heat.</p>
<p>Jonah was outraged over the worm killing the gourd. So God sent wind and heat that made Jonah faint.</p>	<p>Jonah had pity on the gourd... <i>but no mercy for people!</i></p>
	
<p>God used this incident to teach Jonah a great lesson.</p>	<p>But God showed Jonah that the 120,000 little children and the cattle of Ninevah were far more important than a gourd.</p>

Jonah 4:5-8, 10-11 show how, in resentment against God and in refusing to talk to God, Jonah effectively becomes an environmentalist, who, typically, fails to give glory to God for His creation, Romans 1:20-21. Together, these passages may help explain the origins of the ungodly environmentalist movement.

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”

Jonah’s attitude based on Jonah 4:5-8, 10:11 is very close to that of the environmentalist who, in effect, says “Save the planet and stanch the people.” See the following.

The first view is extreme but by no means isolated, it appears and reflects “*a perverse spirit in the midst thereof*” Isaiah 19:14:

Meet the women who won’t have babies because they’re not eco-friendly – and their men-folk who seem to approve.

www.dailymail.co.uk/femail/article-495495/Meet-women-wont-babies--theyre-eco-friendly.html

“Having children is selfish. It’s all about maintaining your genetic line at the expense of the planet,” says Toni, 35.

For whatever reason (more church members), the Catholic Church is right about the environmentalist baby-slayers, Jonah 4:10, 11:

Pro-Life Group Says Earth Day Environmentalists Should Oppose Abortion to Truly Respect Life

www.lifenews.com/2010/04/12/bio-3092/

“If the organizers of Earth Day truly want to protect human life, a Catholic pro-life group says they should oppose abortion and advocate the protection of human lives from things that destroy them both before and after birth. CatholicVote says environmentalists should use Earth Day to celebrate nature’s greatest gift — human life.”

Another balanced view, from a committed environmentalist:

Why Abortion Isn’t Green

greenimalist.com/2011/05/why-abortion-isnt-green/

“Preserving the earth’s ecosystems as its own end goal isn’t worth getting passionate about — but protecting people is.

“Unfortunately, many environmentalists don’t share the same motivation. In their zeal to protect our planet’s beautiful ecosystems, they have forgotten the humane motivations behind their work. Instead of protecting people, they advocate that we kill them instead — in the form of abortion — to lower our environmental footprint.”

Note that ***“Jonah was exceedingly glad of the gourd”*** Jonah 4:6 but, in accordance with Romans 1:20-21, see above, not thankful to God. The gourd was the only thing that Jonah was glad about in the entire Book of Jonah. He wasn’t glad about the massive revival that God had used him to bring about, Jonah 3:5-10 but ***“very angry”*** instead, Jonah 4:1.

“And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.”

Jonah was focused on his own discomfort from ‘environmental damage’ through his own experience of ‘global warming’ and had no pity for the local humans, Jonah 4:8, 11, only his own crowd, Jonah 1:1-3. The above extracts suggest that Jonah’s priorities matched those of today’s environmentalists.

Jonah would have been right to ponder the incisive question that even as an unsaved man, the soldier-poet Siegfried Sassoon¹ was able to ask through the character of a retired old huntsman.

*“But where’s the use of life and being glad
“If God’s not in your gladness?”*

Psalm 70:4 states:

“Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.”

Psalm 70:4 does not describe Jonah in Jonah 4.

Jonah would, however, be brought back from the brink of a darkened heart, where he had begun to talk to himself, not God, Jonah 4:8.

“...he fainted, and wished in himself to die, and said, It is better for me to die than to live.”

Observe that it is God Who initiates the dialogue with Jonah in Jonah 4:9, as He did with Elijah in 1 Kings 19:9. Thank God for His initiatives.

“The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee” Jeremiah 31:3.

2. Jonah 4:9. God obviously repeats the question in Jonah 4:4 because He didn't get an answer but this time God focuses on the gourd.

“And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.”

The answer that Jonah gives God reflects intensified anger i.e. ***“bitterness of soul”*** 1 Samuel 1:10. He does not even address God as ***“O LORD”*** as he does in Jonah 4:2, 3 even though in those verses he is ***“very angry”*** Jonah 4:1. Job 7:11, 10:1 describe Jonah's state of mind.

“Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.”

“My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.”

See remarks under point 1 above for the causes of Jonah's anger and bitterness. God brings him back from the brink of a darkened heart in Jonah 4:11. Note that as a good environmentalist, Jonah ***“had pity on the gourd”*** Jonah 4:10. However, he had no pity for the people of Nineveh, even though ***“they turned from their evil way”*** Jonah 3:10, because he did not perceive them as being of ***“my country”*** Jonah 4:2. Jonah was therefore also a patriot but one without pity. It was God Who would pity and ***“spare Nineveh”*** Jonah 4:11.

3. Jonah 4:11. God's question shows that He is God over all living things, as Jonah 4:6-8 together with Job 12:9-10 show.

“Who knoweth not in all these that the hand of the LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind.”

See also Genesis 1:11, 12, 20, 21, 22, 25, 27, 28, Revelation 4:6, 7, 8, 9.

Note too that God is God over the elements, Jonah 1:4, 4:8, compare Mark 4:39, the animals, whether a worm or a whale, Jonah 1:17, 4:7, Matthew 12:40, compare Mark 11:2, the plant life, Jonah 4:6, compare Matthew 21:19, 20, 21, life and death, Jonah 4:11, compare Revelation 1:18. God is the true Environmentalist as is the Lord Jesus Christ.

Although the Devil rules over ***“all the kingdoms of the world”*** Luke 4:5, God is *Over-ruler* over the Devil and therefore over ***“all the kingdoms of the earth”*** 2 Chronicles 36:23, which Jonah needed to understand with respect to the throne of Nineveh, Jonah 3:6, as the following scriptures show.

“And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?” 2 Chronicles 20:5-6.

“For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted” Psalm 47:7-9.

See remarks under point 1 above about God's willingness to exercise mercy instead of judgement, in accordance with the King's favour, noting the wisdom of the king of Nineveh following Jonah's preaching, Jonah 1:2, 3:4-10, Matthew 12:41.

“The wrath of a king is as messengers of death: but a wise man will pacify it. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain” Proverbs 16:14-15.

God is just to “*spare Nineveh*” because just as He created the gourd, Genesis 1:11, He created the people of Nineveh because “*God created man in his own image, in the image of God created he him;*” Genesis 1:27 and as His preferred will, God “*will have all men to be saved, and to come unto the knowledge of the truth*” 1 Timothy 2:4. The Old Testament counterpart to 1 Timothy 2:4 is Isaiah 45:21-22. God sought to apply Isaiah 45:21-22 to Nineveh, as His original commission to Jonah in Jonah 1:2, 3:1, 2, 4 shows.

“Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

God’s particular reference to “*sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle*” Jonah 4:11 may be intended as a rebuke to Jonah because it appears that he would have condoned the shedding of “*innocent blood*” in any judgement on Nineveh, in that he had pity for the gourd according to Jonah 4:10 but not for either animals or even infants in Nineveh. God is particularly loath to shed “*innocent blood*”* and the shedding of “*innocent blood*” was a capital crime in Israel in Biblical times, for which crime God would inflict judgement on Gentiles as well, as “*the mariners*” Jonah 1:5 well knew, Jonah 1:14. See Deuteronomy 19:10, 13, 21:8, 9, 1 Kings 2:31, 2 Kings 21:16, 24:4, Psalm 94:21, 106:38, Proverbs 6:17, Isaiah 59:7, Jeremiah 7:6, 22:3, 17, 26:15, Joel 3:19.

*Though He does so if He must inflict judgement, Zechariah 13:7.

Jonah’s answer to God’s question in Jonah 4:11 is not given but Jonah clearly “*came to himself*” Luke 15:17 after Jonah 4:11, noting that only Jonah could have written the entire Book of Jonah, indicating that he underwent an experience as set out in Psalm 73:21-26, such that he “*plentifully declared the thing as it is*” Job 26:3. The passage is reminiscent of Jonah’s prayer in Jonah 2:1-9, to which attitude he clearly returned and drew back from the brink of a darkened heart. See point 1 above.

Jonah’s testimony as typified by Psalm 73:21-26 shows that being an environmentalist and even a patriot without God is in reality to be not an evolutionist but a *de*-volutionist “*as a beast.*” However, as applied to Jonah, Psalm 73:21-26 show that in the end, he did do well, in response to God’s questions in Jonah 4:4, 9.

“Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.”

Psalm 73:21-26 could be the testimony of every saved individual or at least every *restored* individual, whom the Lord has healed according to Hosea 14:4.

“I will heal their backsliding, I will love them freely: for mine anger is turned away from him.”

Both Nineveh *and* Jonah in a sense experienced Hosea 14:4 and Israel was safe from invasion by Assyria, at least for a time*. Both in a sense, therefore, did well and God spared Jonah as well as Nineveh. Jonah 4:11 shows that Jonah applied Psalm 73:21-26 because he let “**I Am Alpha and Omega**” Revelation 1:8 have the last word.

*For over 80 years, between 826 and 740 BC. See the *Ruckman Reference Bible* pp 572, 575. The date of 862 BC in that reference for the events of the Book of Jonah, pp 1187-1190, appears to be a 1st edition typo. The date evidently should read 826 BC. That work appears to have revised upwards the dates for Jonah’s ministry of 793-753 BC given in Dr Ruckman’s earlier work

The Book of Minor Prophets Vol. 1 Hosea-Nahum p 347 and will be taken as giving a more accurate date for Jonah's ministry than the earlier work.

Devotionally, all of the Lord's servants, especially those who've undergone a transformation like that of Psalm 73:21-26, should seek to do well, according to the Lord's commendation in Matthew 25:21, 23 and James's exhortation in James 2:8, especially as James 2:8 could apply to Jonah and Nineveh after its revival.

"Well done, thou good and faithful servant:"

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:"

4. The NIV is deficient in:

4.1. Jonah 4:4, 9. The NIV changes **"Doest thou well...?"** to **"Have you any right...?"** or similar breaks the cross references to **"well doing"** and distorts the use of the term **"right"** in scripture as a noun. **"Right"** is used in scripture as a noun a total of 11 times with respect to:

1. **"the right of the firstborn"** Deuteronomy 21:17
2. **"the right of redemption"** Ruth 4:6, Jeremiah 32:7, 8
3. the right of petitioning the king and God Himself 2 Samuel 19:28, Lamentations 3:35
4. the right of preferment by near-kinship to the king 2 Samuel 19:42, 43
5. the right of citizenship in Jerusalem Nehemiah 2:20
6. the right to bear true testimony Job 34:6
7. the right of the poor and **"the stranger"** to freedom from oppression Job 36:6, Psalm 140:12, Isaiah 10:2, Jeremiah 5:28, Amos 5:12, Malachi 3:5, see also Deuteronomy 24:14, Job 36:15, Psalm 12:5, Proverbs 14:31, 22:22, Zechariah 7:10
8. the right to right judgement Psalm 9:4, 17:1, 2
9. the right of kingly inheritance Ezekiel 21:26, 27
10. the right to praise God after sanctification **"with his own blood"** Hebrews 13:10-16
11. the **"right to the tree of life"** for **"they that do his commandments"** following the Second Advent Revelation 22:14.

The term **"right"** in scripture is never used as a noun in relation to emotional outbursts or anything stemming directly from *within* the individual but essentially with respect to particular privileges that may be bestowed upon or apply *externally* to the individual. The scriptural principles for preventing emotional outbursts such as Jonah manifested in Jonah 4:9 are found in Psalm 4:4 and Ephesians 4:26.

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still, Selah."

"Be ye angry, and sin not: let not the sun go down upon your wrath:"

"Selah" is a good resting place that points to God according to Psalm 46:10, which would also have helped Jonah.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

"The heathen" and **"the earth"** include Nineveh, as Jonah needed to understand.

Psalm 4:4, 46:10, Ephesians 4:26 are good 'anger management' verses but Jonah, Jonah 4:5-10, was slow to apply the principles within those verses – the events of Jonah 4 cover

at least two days. He only *“came to himself”* Luke 15:17 after Jonah 4:11, noting that only Jonah could have written the entire Book of Jonah. See comments under point 3 above.

Note further that by inspection the expression *“Doest thou well...?”* points to what pleases God, the Lord Jesus Christ Himself being the foremost example of *“well doing”* Galatians 6:9 for His Father, *“leaving us an example, that ye should follow his steps:”* 1 Peter 2:21.

“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him” John 8:29.

See therefore 2 Peter 1:17.

“For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.”

See also Matthew 3:17, 12:18, 17:5, Mark 1:11, Luke 3:22. As another application, keep those verses in prayer for the intended recipients of the answer.

By inspection, however, the expression *“Have you any right...?”* points away from God and implies what *the individual* may deserve or be entitled to, which is the opposite intent of the expression *“Doest thou well...?”*

The witness of other Bibles is instructive.

Wycliffe’s Bible reads *“Gessist thou, whether thou art wel wrooth?”* That reading is similar to that of the 1611 Holy Bible.

The early 16th century precursors to the 1611 Holy Bible, Coverdale, Great, Matthew, read *“art thou so angrie?”* However, the Bishops’ and Geneva Bibles read with the 1611 Holy Bible.

The Douay-Rheims Bible DRB, Challoner’s Revision 1749-1752 reads *“Dost thou think thou hast reason to be angry?”*

The Revised Version RV reads with the 1611 Holy Bible. However, the Catholic Jerusalem, New Jerusalem Bibles JB, NJB read *“Are you right to be angry?”*

The 1984 New International Version NIV reads *“Have you any right to be angry?”* The TNIV, 2010 NIV, New King James Version NKJV read *“Is it right for you to be angry?”*

The Watchtower New World Translation NWT reads *“Have you rightly become hot with anger?”*

In sum, Wycliffe reads similarly to the 1611 Holy Bible.

Coverdale, Great, Matthew read independently of the 1611 Holy Bible.

Bishops’, Geneva read with the 1611 Holy Bible.

The RV reads with the 1611 Holy Bible.

The JB, NJB, 1984 NIV, 2010 NIV, TNIV, NWT NKJV read in essential agreement against the 1611 Holy Bible.

Overall, the most refined of the 16th Century English Protestant Reformation Bibles read with the 1611 Holy Bible. By contrast, the modern versions, on the whole *agree with Rome and Watchtower against the 1611 Holy Bible.*

- 4.2. Jonah 4:11. The NIV changes “*spare*” to “*be concerned.*” The word “*spare*” and its derivatives occur 56 times in scripture. The term is overwhelmingly a reference to a matter of life and death. The relatively few exceptions are Malachi 3:17, Luke 15:17, 1 Corinthians 7:28, 2 Corinthians 1:23, 13:2, most of which nevertheless refer to forms of discipline, the different meaning in Luke 15:17 being that of excess. The severity of the term “*spare*” is illustrated by its first and last two occurrences in scripture, showing that God’s judgement is not to be trifled with, in the way that the expression “*be concerned*” trivialises God’s wrath on evil.

“Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?” Genesis 18:24.

“And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes” Genesis 18:26.

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly” 2 Peter 2:4-5.

The Wycliffe, Bishops’, Geneva have “*spare.*”

The Coverdale, Great, Matthew Bibles read “*haue compassion vpon.*”

The DRB has “*spare.*”

The RV has “*have pity on.*”

The NWT has “*feel sorry for.*”

The JB, NJB have “*feel sorry for,*” “*be concerned for.*”

The 1984 NIV, 2010 NIV, TNIV have “*be concerned about,*” “*have concern for,*” “*have concern for*” respectively.

The NKJV has “*pity.*”

Overall, as with Jonah 4:4, 9, see above, the most refined of the 16th Century English Protestant Reformation Bibles read *with* the 1611 Holy Bible. By contrast, the modern versions, on the whole *agree with Rome and Watchtower against the 1611 Holy Bible*. Moreover, the modern reading is a subtle attack on “*the power of God*” Matthew 22:29, Mark 12:24, Luke 9:43, 22:69, Romans 1:16, 1 Corinthians 1:18, 24, 2:5, 2 Corinthians 6:7, 13:4, 2 Timothy 1:8, 1 Peter 1:5.

Jonah could have “*pity on the gourd*” but he could not “*spare*” it, Jonah 4:7, 10. Only *God* ultimately has power to “*spare*” because it is *God* Who has the power to execute judgement. See Exodus 12:12, Numbers 33:4, Deuteronomy 10:18, Psalm 9:16, 103:6, 146:7, Jeremiah 23:5, 33:15, Ezekiel 5:8, 10, 15, 11:9, 16:41, 28:22, 26, 30:14, 19, 39:21, Micah 7:9, John 5:27, Jude 15. God can and does grant that power to others e.g. earthly rulers Deuteronomy 33:21, 1 Kings 6:12, Ezekiel 11:12, 20:24, 45:9, Zechariah 7:9, 8:16, Romans 13:1-7 but He can and will impose limits on the exercise of that power, as with the Devil.

“And the LORD said unto Satan, Behold, he is in thine hand; but save his life” Job 2:6. The word “*save*” is precise in the context. The Devil directly afflicts Job, Job 2:7, but has to ensure that he does not die e.g. through blood poisoning, which is more specific than simply sparing his life in the context. In sum, the NIV reading in Jonah 4:11 is not only wrong but detracts from “*the power of God.*”

References

¹ *Collected Poems 1908-1956* by Siegfried Sassoon, *The Old Huntsman*, Faber, 1961